

WORKERS OF THE WORLD UNITE.

THE

INTERNATIONAL SOCIALIST

No. 377

Official Organ of the Australasian
Socialist Party.

SYDNEY, SATURDAY, JULY 21st, 1917

Registered at the General Post Office, Sydney,
for transmission by post as a Newspaper.

Price: One Penny

The Children's Auctions.

By Charles Mackay.

Who bids for the little children—
Body and soul and brain?
Who bids for the little children—
Young and without a stain?
"Will no one bid," said England,
"For their souls so pure and white,
And fit for all good or evil
The world on their page may write?"

"We bid," said Pest and Famine;
"We bid for life and limb;
Fever and pain and squalor,
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places
Where none may hear their moan."

"I bid," said Beggary, howling;
"I bid for them one and all!
I'll teach them a thousand lessons—
To lie, to sulk, to crawl!
They shall sleep in my hair like maggots
They shall rot in the fair sunshine;
And if they serve my purpose
I hope they'll answer thine."

"I'll bid you higher and higher,"
Said Crime, with a wolfish grin;
"For I love to lead the children
Through the pleasant paths of sin.
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
They shall grow too old for pity
And ripe for the law to slay."

"Give me the little children,
Ye good ye rich, ye wise,
And let the busy world spin round
While ye shut your idle eyes;
And your judges shall have work,
And your lawyers wag the tongue,
And the jailers and policemen
Shall be fathers to the young!"

Human Equality.

There is no king by right divine
To rule and reign, and a' that;
Nor princely rank, nor lordly line—
Equality for a' that!
For a' that, and a' that,
Dynastic power and a' that,
A common birthright: crowns us all
With liberty for a' that.

Though woman never can be man,
Nor change her sex, and a' that,
To equal rights, 'gainst class or clan,
Her claim is just for a' that!
For a' that, and a' that,
"Her proper sphere," and a' that
In all that makes a living soul
She matches man for a' that.

She asks no favors at his hands,
On bended knee and a' that;
She is his peer where'er he stands,
In spite of sex and a' that
For a' that, and a' that,
Fair play for her and a' that,
In all the grave concerns of life—
This is her due for a' that.

In every land, in every age,
How hard her lot, and a' that
A vassal grade her heritage,
Dependent, poor, and a' that,
For a' that, and a' that,
Injustice vile and a' that,
All noble souls will woman aid
To gain her cause for a' that.

Down with all barriers that prevent
Her culture, growth, and a' that;
Her equal place in government,
In church and State, and a' that
For a' that, and a' that,
The ballot box and a' that,
Whatever right a man may claim
Belongs to her for a' that.

—William Lloyd Garrison.

The Disease of Civilisation.

By J. M. G.

Our modern form of society is lauded to the skies by a certain section of society. They claim that our civilisation and culture is everything to be desired. Yet many of us look upon our present civilisation and all past phases of civilisation as a disease inflicted upon humanity, as a result of the breaking up of that social unity that prevailed amongst our primitive ancestors, under the tribal form of society.

The destruction of the ancient system based upon "The Gens," that is a society of equals founded on blood-relationship, introduced a society founded upon material possessions, the beginning of civilisation.

This disease of civilisation has developed many symptoms and disorders of a degrading nature to the mass of the people. It destroyed the mother right and inheritance through the female line. It enslaved woman and made her the property of the man. It brought with it private ownership of land, thereby creating a class of landless aliens, entailing a system of rent, mortgage and interest. Other symptoms of this disease were the introduction of slaves, serfdom, and modern wage slavery, the most degrading of all forms of labor (obscured as it is by so called freedom); and to rivet these chains and make the mass subservient to a minority ruling class, the State and the policeman were introduced. And there is no better evidence of social degradation than the crawling, spying, servile things called policemen, paid hirelings to keep the mass of the community in subjection to class made laws.

The disease of civilisation, arising from individual ownership of property, has tended to corrupt the individual and break the unity of his nature. It has broken that social unity that was the basis of primitive life. It has developed individual selfishness and brought him into conflict with his neighbor, whom he looks upon as an enemy, who may be competing against him for individual profit.

The temptation of power, possession of wealth and individual greed engendered by private property wrenches the individual from the primitive instincts of human unity. "Each man for himself" becomes the guiding motto. The hand of every man is raised against his brother. The rich fatten upon the vitals of the poor. The strong upon the murder of the weak. Each trying to grab the utmost he can. Competition and corruption breaks out in tyrannies and plutocracies, society writhing with the maggots of greed, outrage and fraud to obtain wealth. Force is used to maintain possession, law barriers created to preserve property rights, with the soldier's bayonet and policeman's baton to maintain law and order against the dispossessed, the robbed.

These antagonisms, the symptoms of the disease of civilisation are more marked at this period than any other. It is an age of world-wide commercialism, big capital and high finance, with so-called free parliaments, and liberal constitutions and general all round palaver, and word spinning to cover the symptoms of our diseased civilisation.

Such are a few of the symptoms of the eruptions and festering sores of the disease called "civilisation." Many nations that have contracted the disease have succumbed. Some have contracted new phases and symptoms of the disease, and the disease has been modified for a time, by being over-run from without by semi-barbarians. Many are still in the agony of it.

It is held by many that our modern civilisation having reversed the procedure of former phases of society—that is, has carried the disease to all parts of the globe, and imposed civilisation on all races and nations, it must ultimately perish or at least become stagnant owing to the want of stimulating force from without. According to these pos-

The A.W.U. and Arbitration.

By C. H.

There is much indignation amongst the "wool baron's serfs" in these parts; their pet fetish, the Arbitration Court, having robbed them of a concession gained in conference with the employers early in the year, viz., a forty-four hours working week.

In framing the award for the Pastoral Workers of Australia recently, Justice Higgins decided to include a forty-eight hours week in spite of the fact that the A.W.U. members, so far as shearing operations were concerned, were only working forty-four. However, in the last year or two, there has been a growing feeling of dissatisfaction with arbitration among the rank and file of the A.W.U., despite the assurances of officials that it was the real Moses that was to lead them out of the house of bondage.

This month sees the start of the general shearing in this district. A meeting was last week held in this town, and a vote taken to decide whether or not we would accept that part of the award relating to hours. It was decided by one hundred and twelve votes to twelve (112 to 12) not to work more than forty-four hours per week. Another meeting was held on Sunday last, 8th inst., when it was decided that the general secretary of the Australian Workers' Union be advised that the men here declined to accept (a) a working week of more than forty-four hours; (b) a sliding scale in respect of shed hands wages; and, further, to insist on the payment of shed hands fares. It was further resolved that men be allowed

simists there is no hope for humanity. But we Socialists hold otherwise. We recognise forces in society to-day that never existed in any former phase of civilisation, forces that must destroy civilisation. We dimly have glimpses of the future form of society freed from the degrading disease called "civilisation," free of the antagonism and conflicts of individual against individual, class against class, with all the brutalising conditions, such conflicts entail. We see a return to a form of society based on mutual help.

Thoreau truly says: "The morning wind ever blows, the power of creation is uninterrupted—but few are the ears that hear it." Yet how can those who are caught in the whirlpool of private gain, and engaged in the operation of removing wealth from their neighbor's pocket, and in fattening on the vitals of the poor—conceive the glory of the re-creation of society, of a society that will enable the individual to give expression to all the highest attributes of humanity, attributes of which to-day we have only a very dim perception.

CIVILISATION!

Civilisation! The first fruit of this civilisation has been to spread over the earth the truth-killing Russian censorship. The second is that we have come back to the days of human sacrifice: with this difference, however, that in the barbarous days of ancient history four or five prisoners of war were offered each year to please a much-feared divinity; whereas now four or five millions are sacrificed to the fetishes of the day.

Lammenais once wrote: "Satan inspired the oppressors of mankind with a fiendish thought. He said to them: In each family take the strongest and bravest men and give them arms. Then I shall give them two idols, called Honor and Loyalty, and one law which they shall call Obedience to Duty. They shall worship these idols and blindly obey this law."

GEORGE BRANDES.

to accept other work.

On Monday, 9th inst., another meeting was called to meet the delegates sent in from the men who previous to the first meeting being held, had signed on under the new agreement at Evesham. It was stated by one delegate that a meeting of the Evesham men had been held at Barcaldine, and an organiser of the A.W.U. had been asked to address them and advise what stand they should take in regard to the new award. He advised them to commence work and enter a protest against any part of the award they disapproved of, and the union would take steps to have that part of the award reopened. As up to their going out to Evesham there had been no definite stand made against the new award. They signed on under protest, but on hearing from members in Winton and Longreach it was decided to send delegates to Longreach to discuss matters. After the meeting had discussed the situation it was resolved that: "The Evesham men be exonerated from all blame if they immediately cease work." It was further resolved that: "This meeting pledges itself to stand by any men who may be persecuted or prosecuted for standing their ground in this matter; and that no man work for any employer prosecuting or victimising any man or men in connection with this dispute."

Delegates from Winton were in attendance, and assured us that members were solid in that centre. Telegrams were received from Hughenden, Murrumbidgee, Blackall, Irisford and Charleville, all unanimous in refusing to accept the new award in respect of hours and sliding scale of rouseabouts wages, and insisting on the payment of fares for rouseabouts. The Evesham men have since ceased work and returned to town.

In connection with this trouble I might state that it is surprising that any organised body of men should have suffered the forty-eight hour week so long; for, in reality, a forty-eight hour week meant at least a sixty-six hour week for shearers and shed workers; and anything over eighty for the cook.

The style of working forty-eight hours was as follows:—At 5.30 a.m. shearers and shed workers were aroused with a steam siren, when the cook would have a snack prepared for them, they being expected to be on their stands ready to commence work at six o'clock sharp. Breakfast eight to nine. Work from 9 to 10.20; smoke-oh to 10.40; work to 12 o'clock; dinner to 12.1; work 1 to 2.20; smoke-oh to 2.40; work to 4 o'clock; smoke-oh to 4.30; knock off at ten minutes to six o'clock. Tea time to a quarter to 7 o'clock. Supper 7 to 9. And the bone-heads called it an eight hours' day. The cook and his offside didn't have smoke-ohs or meal hours, and yet I have heard an odd one singing "Rule Britannia" quite seriously. Can you wonder we are all determined not to accept such conditions?

In respect to shed hands' fares, well, this is how it frequently pans out: Time lost waiting for shed, two weeks; fare out thirty shillings; time worked at shed, three weeks; money earned, £9; fare back again, 30/-; total earnings, nett, £6 for five weeks and perhaps a longer wait for the next shed. Glorious life!

The Paid Press assures us that the Wool Barons are quite independent, and don't care if the wool stays on the sheep another six or even twelve months, etc., and so forth. But those of us who have seen the sheep standing wool-blind in the paddocks and the blowfly busy, know the rage that is in their hearts and the fear in their bank balances.

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THE INTERNATIONAL SOCIALIST.

OFFICIAL ORGAN OF THE AUSTRALASIAN SOCIALIST PARTY.

SUBSCRIPTION RATES: Australia. 4/- per year; 1/- per quarter. Postage added to other countries.

ORDERS FOR PAPERS to be sent to the Press Committee, 115 Goulburn Street, Sydney.

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All articles and matter for publication must be addressed to the "Press Committee" and accompanied by the name and address of the writer (not necessarily for publication).

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Capitalism and the Inventor.

"SUPPLYING THE INCENTIVE."

C.F.C.

Many and varied have been the "arguments" raised by the upholders of capitalism (the present system of production for profit) against socialism, the system of production for use.

One by one we have seen these arguments crumble. We don't, for instance, hear much these days about that old inanity "Socialism would 'bust' the marriage tie and destroy home life"—the inference being that capitalism preserves both. No! That argument serves its purpose no longer in a world, that knows that 8,000,000 of the flower of its manhood are corpses, that millions more are crippled for life in a war which is a direct outcome of the competition between nations, engendered by capitalism. Useless is that argument, in a world that sees its women and children working in munition factories and on slag-heaps—the women at the princely wage of 2½d and 3d per hour.

The workers are beginning to realise the cause of the "busted" marriage-tie, the disappearing working-class homelife, and the blood-red fields. And it is the realisation of this cause that brings them ever nearer Socialism.

Socialist writers have pointed out that most of the arguments against Socialism lose their punch when examined in the light of what is happening TO-DAY under capitalism. For example, we hear a deal about the terrible fate that would befall the inventor under the Socialist system. He would, we hear, "lack the incentive to give of his best, and thus society would be deprived of the results of his genius." Here again the inferences are that Society is not deprived TO-DAY of the results of the genius of its inventors, and that the present capitalist system nobly rewards its men of inventive talent.

To show how nobly capitalism supplies the incentive to inventors to give of their best to the "community"—rather to the capitalist section of it—let us examine a case that finished recently in the Sydney law courts.

In this case Edward Knox, director of the Colonial Sugar Refining Company, one of the biggest capitalist concerns in Australia, was sued for £2500 damages by an engineer-inventor named C. G. Petree for alleged wrongful dismissal.

Briefly the facts are these. Petree was in the employ of the C.S. Refining Company and invented, and patented, a certain process for obviating the use of filter presses in the manufacture of raw sugar from cane.

It was stated that the Queensland Government was greatly impressed by Petree's invention, that the new process would effect, on the world's output of

HOW SOCIALIST MOVEMENT ORGANISES

It has been made clear by the greatest exponent of Socialism and the greatest Marxist scholar that the movement in America ever had, Daniel De Leon, that the work, purpose, and historic mission of the Socialist Movement is twofold—political and industrial.

On the political field it sets up its ticket of candidates for offices in the State, for the purpose of temporarily utilizing its means for propaganda for the recruiting of the necessary numbers for its support; also to conduct on the high, civilised, peaceful, plane of parliamentary discussion, the questions involved in its programme and propaganda. The ultimate purpose of this activity is to secure possession of the offices of the State, not to hold these offices to administer the Socialist Republic therefrom; not at all; but to carry out the mandate of the electorate in abolishing the State by peaceful vote.

On the other field of its activities, the industrial field, the Socialist movement seeks to recruit and organise the power to back up its political action. A vote at the ballot box, or even a complete success at the polls, amounts to nothing, if it is not a register and indication of the existence of actual physical power to command respect for the vote.

The actual physical power that will command respect for the vote is not the mass meeting, nor the public demonstration, be it ever so indignant; it is not the street riot with the clashes of arms, still less is it the strike, be it so general as to tie up every wheel that turns. All of these things are means of protest, or at best, or worst, temporary expedience and skirmishes against the possessors of power, while they leave the actual possession of power unshaken, in the same old place, and in the same old hands. The power that will command respect for the vote is the actual or temporarily, the potential, physical possession of the means of life—the land, the factories, the railroads, the mines, etc.

If success at the polls—supposing a Socialist success at the polls could possibly in any circumstances be registered, fairly counted, and published, without the corresponding industrial power existing to compel recognition of that vote at the hands of the capitalist State—if, say, success at the polls could be registered in the absence of its corresponding organised physical power such a success would be a CALAMITY. It would be a signal for the capitalist class to deny recognition of its own electoral forms and machinery, with the suspension or abolition of such political rights as find expression in these forms. POLITICAL FREEDOM, and political equality, the flower and hope of America, which has made this country the greatest the world has ever seen, might in a day be snuffed out and crushed under the ruthless heel of a possible bloody dictatorship.

That is what might and probably would

sugar, a saving of about five hundred thousand pounds cash per year. In Australia, the saving by the process would be £7000 on every 70,000 tons of sugar. Capitalist-managing Director Knox was impressed, too, but came through with no offer.

Then the usual stumbling block was met. The inventor lacked the capital, necessary to put the invention on the market, which, in his case and in the cases of countless others, left him and them, at the mercy of exploiting capitalists, who alone can supply the requisite cash. Inventor Petree sought assistance from outside capitalists, and was led to believe that one syndicate could be formed to market the patent outside Australia, and Fiji, while another Queensland capitalist syndicate was talked of.

Here, Capitalist-manager Knox took a hand. He informed Petree and his partner that he would not have two of his officers giving information to outsiders of a process which might be used by competitors to reduce the cost of sugar production. Capitalist Knox asked Inventor Petree to stop the negotiations with the

happen in the event of a Socialist success at the polls if there did not exist the power in the shops to back it up.

In this connection it is well once again for the Socialist Labor Party to ask the so-called Party of America, which ignores the necessity of the economic organisation: "In the event of the success at the polls, what are you going to do about it, supposing the capitalist class IGNORES your pretty voting?" Or what would run it up a tree as bad. "Suppose the capitalist State RECOGNISED it?" I would like to have its answer to, "What are you going to do?"

POLITICAL GOVERNMENT ABOLISHED.

The activity of the Socialist movement on the political field then is, temporarily, to recruit its strength by peaceful propaganda; and finally, to capture the offices of the Political State for the purpose of ABOLISHING it.

You will perceive then, that it is not for the purpose of the Social movement to fill the offices of the Political State with Socialist congressmen, senators, governors, and presidents, etc., leaving in their hands the function and power of political administration, with the difference that these Socialist representatives are supposed to pass laws to declare the land and machinery of production public or common property; and then for these political representatives to direct somehow the seizing of capitalist properties, ousting the capitalists, and then administering direction of these properties in the interest of the "peepul."

Such a picture, such an idea of the Socialist programme, has been the delight as also has it been the snare of the enemies of Socialism. It seems never to have occurred to the cheerful idiots, who amuse us with their criticisms of this conception of our programme, that we might possibly have half an eye and an ounce of brains ourselves. The dear dubs tell us with clownish glee that the State cannot succeed, or at least never has succeeded, in any industrial undertaking in competition with private enterprise; that the State can carry on industrial undertakings only by protecting itself by prohibiting competition, leaving itself in possession of a monopoly function, such as, for example, the post office; or else by making big financial appropriations to balance the loss due to its poor management; that the State itself recognises its own inefficiency in industrial undertakings by getting most of its work done by contractors who can beat the government's own costs and still get rich on profits; that nearly all government industrial enterprises are at some point or other fifth centres of graft; that the State attracts the grafters as the carcass attracts the vulture and the crow; that, in short the Capitalist Political State cannot administer industry—therefore, the "Socialist State" would fail to pieces, because Socialist senators, congressmen, and presidents, etc., would not, nor could be, any abler or better than those of the Capitalist State.

(To be continued next issue).

Queensland syndicate, and further asked that Petree assign the rights of the patent in Australia to the C.S. Refining Company. Petree, thereupon, asked Knox what he was prepared to pay him and his partner for not permitting the process to outside companies.

This is where we see Capitalism "fostering the inventor," supplying the incentive," etc. Knox offered to pay Petree out of pocket expenses, which amounted to about sixty pounds cash. Ah! The immensity of the sum! Think of it! An offer of £60 for the rights to an invention which would save £500,000 on the world's sugar output per year!

Petree had the audacity to refuse the dazzling quids—the full sixty—and Capitalist Knox supplied a further "incentive to give of his best to society" by sacking him. So arose Petree's claim for damages for wrongful dismissal. Thereupon, the Capitalist Court supplied a still "further incentive to the inventor to give of his best" by returning a verdict for Capitalist Knox.

Inventors like Petree are the playthings

Materialism in Religion

A POLITICAL INSTITUTION.

(The system of production prevailing in any society dominates the religious and political life of men in general, and the institutions arising therefrom are a reflex of prevailing economic conditions—Materialist Conception of History.)

Just before the war the state of religion in France might, writes Mr. R. Strong in the "Outlook," be described as drifting. Then came a revival. This was due in part to the impression produced by the early catastrophes. Obviously all that sobers and solemnises thought favors the unworldliness which is at the root of religion. There arose a natural wish on the part of many who had previously been indifferent to religion, at least as far as its outward observance is concerned, to cling to the hope that the separation from the dear lost ones was not spiritually final. No doubt the sublime heroism of complete self-sacrifice for the sake of any ideal requires another world in which to achieve its dramatic finality. This was the moral of the greatest tragedy ever lived; it is a subconscious theory which governs the average person's conception of humanity to a larger extent than is generally supposed. The wish, then, being father to the thought, old and almost abandoned beliefs recurred to the popular mind in France with a fresh appeal, a new attraction.

Also, there was a political reason. The almost total unpreparedness of France, the insane illusion she had been living under that she was safe from attack, and even stronger than her enemy, were the work of those statesmen and publicists who had been the most bitter and persistent in their attacks not only on the Catholic Church, but on Christianity.

In Paris just after the battle of the Marne the churches were crowded all day, and at the special services of intercession and atonement there was an unusual proportion of men.

Sectarian hatreds were forgotten. In France, particularly in the south, animosity between Protestant and Catholic had existed to a far more intense degree than most English people were aware of. Now, in face of the common enemy, Catholics and Protestants remembered only that they were Frenchmen. At Saint Ambroix, in the Gard, where, ever since the massacre of Saint Bartholomew, the bitterness between the two religious camps had become intensified rather than lessened with the lapse of centuries, on the eve of the general mobilisation, the leader of the Catholics held out his hand in the principal cafe to the leader of the Protestants, who instantly seized and shook it, and both shouted "Vive la France!" The truce which had naturally instinctively, established itself between Catholics, Protestants and Jews extended itself to the Free-thinkers. In towns which, previous to the war, had been strongholds of militant atheism, such, for instance, as L'Isle-sur-Sorgue, illegal religious processions were organised by the clergy without interference by the local authorities. They proved unexpectedly popular. Freemasonry was alarmed, but held its peace. A sacred union had been proclaimed in Parliament between the parties of the Right, the Centre and the Left, the basis of which was as much religious as political (!) and this union was being daily cemented with blood, the intermingling blood of noble men who, by reason of their common sacrifice, were all equally Frenchmen.

of the capitalist exploiters and brain-suckers, who, by their ownership of the cash, necessary to put the invention on the market, hold the inventor in their power, just as the capitalist class, as a whole, own the working class by virtue of their ownership of the means of production—the mines, mills, fields, and factories in which the working class must labor or starve.

Until the working class own these means of production, it and the inventor-section of it will know no security—will know no RIGHT TO LIVE. Revolutionary Industrial Unionism is a Unionism whose prime object is to get possession of those means of production which the working class is operating to-day. Such a Revolutionary Industrial Union is the Workers' International Industrial Union. Organised on the lines laid down by such a Union as this, we have the basis on which the structure of Industrial Socialism can be reared.

WHEN LABOR CALLS.

Air: "The Transvaal National Anthem."
(Written especially for "The Weekly People,"
By James Connolly.)

When Labor calls her children forth,
A waiting world to win,
Earth's noblest breed—true men of worth—
Her ranks shall enter in.
Then, comrades, all prepare, that we
May hear that call anon,
And drive the hosts of tyranny
Like clouds before the dawn.
And drive our foes,
And drive our foes,
Our foes like clouds before the dawn.

Thou knowest long has Labor groaned—
A robbed and beaten thrall—
Whilst Capital on high enthroned,
Reigned, lording over all.
But Time rolled on, and earth and sky
His power to man revealed,
And Science echoes Labor's cry:
"King Capital must yield."
King Capital,
King Capital,
King Capital at last must yield.

We work and wait, till womb of time
Shall give fair Freedom birth—
To Labor's hosts that hope sublime
Regenerates the earth;
And by that hope we toilers fired
To nobler deeds shall be.
That we may guide, by it inspired,
Our Class to Liberty.
To Liberty,
To Liberty,
To guide our Class to Liberty.

irrespective of their creeds or doctrines,
or remote racial origin.

The cult for Joan of Arc also helped the church, for she had always been a great national heroine, apart from questions of creed. Among the Catholics her popularity was rivaling that of the holy mother. While as for the non-believers, how far we were now from the dark, dark days of half a generation back, when Anatole France could with but little protest burn her in the nineteenth century for the second time! The British army, ignoring this new and academic incarnation of Bishop Cauchon, beloved of the pacifist press in England—and truly "Cauchon" is, in the circumstances, a fitter name for the "France" for the pornographic novelist, who hopes that France will be prompt to shake hands with Germany after the war—the British army made a chivalrous amende honorable at the foot of Joan of Arc's statue in Paris, and all France, the real France, was touched to the quick. The Catholic Church worked Joan of Arc for all she was worth. However, the priests made the mistake of preaching with too much insistence that the catastrophes which had befallen the French were signs of divine anger against them for having neglected religion in the past, and permitted the separation of church and State, and the persecution of the religious orders.

So there came a reaction. It was due partially to the excessively materialistic methods employed by the Catholic Church in Latin countries, of which that form of preaching is an example. No doubt when the question of quickening a soul with religious belief presents itself the peculiarities of the individual must be taken into consideration. The Latin mind of the common order is essentially practical and material. As everybody knows, the Latin peasant is capable of bitterly upbraiding this favorite saint if the favors accorded are not commensurate with the expenditure in votive offerings. Thus it happened that in France, especially in the south, the war having dragged out to incalculable lengths, and the losses having affected all indiscriminately, belief in the efficacy of prayer diminished. "Ils ont perdu la foi!" exclaimed the old caretaker of St. Paul's at Hyers as she explained to me a short time ago that for lack of worshippers the church was now closed for the first time in her experience of over 50 years. Furthermore, out of respect for the Sacred Union, the Government withdrew most of the priests from the trenches and posted them in the hospitals as orderlies. The common soldiery took offence at this, and it has done harm to the church. The reaction also spread to more enlightened circles. But this was solely due to the attitude of the Pope. Neither as a theologian nor as a father of the church has he shone. French Catholics attribute this shortcoming to his being in a great measure pecuniarily dependent on Germany and Austria. They resent this dependence; yet their very resentment has led them to see more clearly the advantages, in the form of greater political and financial independence, which the French Church has gained by its separation from the State. That is the vital

Lessons in Economics.

By A Student.

No. 1.—BARTER.

First of all we will deal with how money came into existence. Barter was the method of exchange before money came into use.

"BARTER meant the exchange of one article of use for another; hogs for horses, cows for cloth, etc. It may also be hogs, cows, cloths, etc., for some precious metal, say gold. But at the social stage of barter proper the gold or other metal is exchanged the same as hogs, horses, cows or cloth among themselves—for use, i.e., for consumption, to be turned into jewellery, trinkets, vases, etc. At that stage, gold or any other precious metal is looked upon as merely an article of use in the large category of goods or commodities. At the barter stage of exchange, whatever the article may be, one article intended for consumption and of equal value. Each article serves directly as the measure of the value of the other.

Transition Period.

"From the 'barter' system of exchange man passes on to the next, gold or some other precious metal being singled out, as the one article of value by the value of which the value of all others is measured, and through the medium of which exchange is carried out. Up to then, hogs, horses, cows, cloth, etc., were exchanged directly, the value of each being measured with the value of which ever other it was to be exchanged for then and there. Experience revealed the clumsiness of the process. Take one illustration: Products are generally bulky, and, to a considerable extent, perishable. He who during the 'barter' stage had a superabundance of such articles and no use for any others was compelled to keep and use them as he might, or was driven to an exchange for which he cared not at the time.

"Bees know no mathematics, and yet, in whatever clime they live, they build cells identically with mathematical precision. Obedient to the logical sequence of individual production and exchange, and led by experience, the consensus of minds everywhere singled out that commodity among the several they produced, which, without being exceptionally rare, without being exorbitantly valuable, i.e., without requiring exorbitant labor for its reproduction, yet was in proportion to its quantity more valuable than most other articles of similar bulk, that was easily portable, and that withal was imperishable. By the consensus of minds gold was the article singled out. By its value thenceforth other values were measured, and it became the medium of exchange. From that time exchange was no longer carried on directly—one cow for a certain quantity of cloth, certain number of hogs for a horse, in short, one value needed for consumption with another article of consumption of the same value; exchange thenceforth took place indirectly—hogs, horses, cows, cloth, etc., for the quantity of gold whose value was equal to theirs, and then, at such time as the holder of the gold chose, that quantity of gold was re-exchanged for such article of use whose value was equal to that of the gold that was proffered. This stage of system of exchange denotes a higher degree of human intercourse, and is a sign of a higher development of the system of individual or private production and exchange that prevails when

point of the situation.

Thanks to this revirement, or double reaction, what Rome is losing is so much gain to the French Church, viewed as a national institution. The splendid conduct of Cardinal Mercier has given a value to national Catholicism as opposed to mere Romanism, which it has not known since the Galician Church was suppressed. The liberal conceptions of the late Monseigneur Fuzet, Archbishop of Rouen, are being recalled. The French bishops will never again be the slaves of Rome. For that reason the hold of the church on the national conscience is inevitably destined to become firmer, and, in spite of recent ups and downs, it is safe to predict that, after the war, a recrudescence of faith will certainly develop in France, and may probably spread throughout the whole Christian world.

"barter" proper is in vogue. The gold here used as a measure of value and medium of exchange is, however, not yet "money." "Money" does not make its appearance in history until a much later and more fully developed social stage.

Money.

"Although the dropping of the system of barter proper freed private exchange from intolerable trammels, yet the system that followed (whereby gold was singled out as that one article of value of which the value of all other articles was to be measured, and which became the medium through which exchange was carried on), likewise revealed in due process of time serious defects. Whether we watch our own ancestors in the plains of Asia or the woods of Europe, or we observe the Indians in the gold-producing regions of America, or we follow Livingstone in the heart of Africa, which ever way we may turn and find man emerged out of his pristine communal life, carrying on private or individual production, and no longer bartering but exchanging goods through gold as the gauge of value—in all such regions we find the market places permanently verging on pandemonium. Rows are the order of the day, blows are not infrequent. The trouble arose from the belief of the holder of an article of use which he sought to exchange for gold, that the holder of the gold was trying to cheat him. In South America the Indian carried the gold dust in the hollow of certain large feathers. A shake of the feather in the palm of the right hand of the holder of the corn or cloth that was to be exchanged was supposed to shake out of the feather a unit of gold value; the holder of the corn or cloth wanted as much to come out of the feather as possible at each shake, the holder of the gold was animated by a contrary desire. A dispute never failed. The holder of the corn or cloth frequently believed in all sincerity that the other fellow gave a treacherously slight shake; the holder of the gold disclaimed any such intention, and would charge the other fellow with feloniously wanting too vigorous a shake.

"In other places scales had to be carried about, and as every one was a purchaser (holder of gold) as well as a seller (holder of goods) at each transaction scales were necessary. In such places the wrangling took place over the scales, and scenes not unlike those between the Indian seller and buyer were of constant recurrence, as many a page of history and ancient ballads attest. To-day the traveller in the everglades of South America may yet see the wrangle going on over the shaking of the gold feather, and only a few years ago Livingstone described similar scenes among the Makololos.

"With us the wrangle, at least that specific sort of wrangling, has ended. What enabled it to end was the social development which our race reached, and from which the Indian and the Makololo remain far. As barter was dropped by closer social contact, so did the still closer social contact of all the branches of our race, and their organisation of society, social bodies, under a central authority recognised by all, enable the harmful quarrelling to stop that had accompanied exchange when gold had to be measured at each bargain. The Government as the representative—theoretically, or in fact—of all the members of society, placed its stamp upon certain quantities of gold and silver, stating how much each piece weighed or contained, and that became "money." Thus it is to be accounted for that so many coins to-day still bear the names of weight measures—pound sterling, livre, peso, etc. They trace their names to that age when the precious metals were singled out as the standard of value and the medium of exchange, and when they had to be weighed at each exchange. Then, and not until then, did "money" appear on the stage of history, and it was in that and no other way that it appeared."

—From "Money," by Daniel De Leon.
Gold, then, has become, by a universal consensus of minds, the recognised universal equivalent of all other commodities in exchange.

(To be continued.)

War Loan and Workers.

J.A.D.

"I have been concerned with schemes in two separate factories for assisting employees to subscribe to the War Loan, and in both cases I have been surprised at the result (says a writer in "The Organiser"). Not only have the amounts subscribed been most satisfactory, but the spirit of the workers has been excellent.

"In talking to the work people themselves, one realises that patriotism is the main inducement, and that the contemplation of systematic saving is something of a novelty. The effect of so large a proportion of workpeople becoming capitalists for the first time is bound to be far reaching. It will make them more responsible members of society, it will inculcate thrift, and be of general advantage to the community.

"Saving can quite easily become a habit. The workman who saves even so small a sum as two shillings a week is likely to be very gratified at the end of the year. . . . If, as is likely, 5 per cent. will not be obtainable on Government securities in the future, it will pay employers to make up the interest to this amount. They will benefit greatly by having thrifty and responsible workers."

The writer is a bit confusing. He has said they have become capitalists, and now he says workers!

He further states, "it is the people that learn to do without who ultimately get rich. . . . You never know when you start to save where it is going to end; every fortune has to have a beginning."

Very true, you never know where it is going to end. The worker who saves must lower his standard of living to do so, seeing that wages are based on the cost of the necessities of life. He invests his saving at 5 per cent., and in ten years he has, roughly, 30/ for every £1. But owing to the depreciation in the value of gold his 30/ is worth no more or even less than his £1 formerly was. Hence he is standing still, so far as making a fortune is concerned, and he has stunted himself of proper living and enjoyment in that period.

Mr. Justice Higgins, in giving judgment upon the claim of the A.W.U. against the Pastoralists in the Arbitration Court, said: "The value of money had pro tanto diminished in relation to the commodities of food and rent generally."

"It appears, according to the statistician, that the cost of living had increased since 1907 51.4 per cent., so that it took £1/10/ at least to purchase in 1916 as much as £1 would have purchased in 1907. . . . There had been no repetition of the argument that because Mr. Knibbs had taken into consideration the more expensive food purchased by the rich as well as the less expensive food purchased by the poor, his estimate of the change in the cost of living must be wrong, so far as the laboring class was concerned. What cost the wealthy £330 in 1907 cost now £450; what cost the poor £50 in 1907 cost now £75."

"Every fortune has to have a beginning," says the writer in "The Organiser."

What then is the secret of wealth? Find the starving and destitute, the workers divorced from the means of production, pay them 5/ and make them produce 10/ or 15/ worth in the day, amass a fortune by these means, and then increase it by some lucky hit, made with the help of the State.

"Need we go on to speak of small fortunes attributed by the economists to forethought and frugality, when we know that mere saving in itself brings in nothing, so long as the pence saved are not used to exploit the famishing?"—P. Kropotkin.

What people call "being economical and having frugal habits" is at bottom nothing more nor less than grinding the face of the poor.

"We see no benefit to any one and loss to many in preventing rich men from existing."—"Spectator."

"In an ugly and unhappy world the richest man can purchase nothing but ugliness and unhappiness.

"In his efforts to escape from ugliness and unhappiness the rich man intensifies both. Every new yard of West End creates a new one of East End."—B. Shaw.

The Trick.

OBITER DICTUM.

Well, there may be other sciences—other than Social Economy—that offer success to the seekers after "argument about it and about"; but my aspirations in that regard are fully met in this branch of the "Proletarian Philosophy."

In the City of Vancouver, in the Province of British Columbia, we hold a weekly class in Economics. Therein, we discuss the theory of the expanding Nominal Wage, and the shrinking Real Wage; we analyse production and distribution; we mark the course of the nimble and elastic dollar; we search for defects in Marx and Engels; we acquire knowledge, and are not altogether devoid of the ability to evolve a certain amount of humor from the discussions—usually at the expense of the local economists.

By the way, there are other classes in Economics in the aforesaid city. But I doubt if there be one where the fate of the unwary culprit of terminological inexactitudes, is quite so severe.

IS IT ROBBERY?

In the course of a few remarks the unwary one stated that the "workers were robbed," and the other fellow immediately appealed to the Chairman to censure the unwary one for that statement "in view of the fact that the workers never possessed that of which they were assumed to be robbed."

Between you, dear (!), reader, and myself—tell it not in Gath!—we compromised. We were all late for the next meal, but we had gotten our teeth into the matter and letting go did not appear to be quite natural. Hereto is a tale appended.

It appears that, if I am unmolested upon this phenomenon in time and space—not, mark you, of my own wish and volition—as the offspring of parents who work for a living, I then belong to the class of those who work. In due course—sooner or later (usually sooner)—I am invited to look for a job.

Now "looking for a job" has, by some means or others, acquired a taste in connection therewith that is not "lovely and of good report"; it appears to be not even a desirable condition; there appears to be nothing aesthetic or noble appertaining thereto. The aspirant, who desires to DO, is not always received with open arms, or even with smiles. Verily 'tis a strange world, wherein those who would serve are made the goats, those who do serve made the sheep, and those "who toil not, neither do they spin" are presented with the milk and honey, the hides and the wool, the fat and the meat; for them the open arms and the smiles.

Last our dear readers should misunderstand, we would pause to remark that this is by no means a complaint. Were there none of those "who toil not, neither do they spin," we should presumably be at a serious situation in that we would be confronted with the problem of what to do with the milk, honey, etc., and in consequence numbers of us would be denied the privilege of working. Let us thank the Gods for those who toil not, and pray that more such apparently useless parasites may be added unto us, for then shall we be blessed with more labor!

As for most things, so for the undersirability of "looking for a job" there's a reason.

Of course, to escape this unpleasantness, one should not belong to the working class. If one had only had the sense to be born of the propertied class and become a recipient of rents, interests, and profits, then one would escape the ambition of "serving" and would bestow the blessed privilege of work upon others. But, as Dooley would put it, "we ain't never had no sense."

However, we have survived. And in the light of the law of biological evolution, we must have proven ourselves not to be absolutely helpless.

Upon examination we find that we have brains, backbone, muscles, power, and many and varied abilities to do things. (Some question the two first-named, but we cannot debate that point just now). Also, upon further investigation, we find the world a huge market, and a glimmer of light dawns upon our proletarian minds. WE CAN OFFER OURSELVES WITH OUR ABILITIES, FOR SALE IN THE MARKET. Just a little more investigation and we find that it is COMPULSORY THAT WE DO SO, and COMPULSORY that we FIND A BUYER, too.

When we have succeeded in finding a buyer for our abilities—generally known as our power to labor, or labor power—we have arranged a commercial transaction in the world market of exchanging commodities, whereby we exchange our power to labor for a stipu-

The Australian Socialist Party.



NEWS AND NOTES.

CENTRAL EXECUTIVE.

The following letter has been received from the S.L.P. on the matter of the debate referred to in last issue:—

SOCIALIST LABOR PARTY OF AUSTRALIA.

July 11th, 1917.

Mr. A. S. REARDON,
Gen. Secretary, Australian Socialist
Party, 115 Goulburn St., Sydney.

Dear Comrade,—Yours of the 8th inst., received, but as our Executive will not meet before Friday week, therefore it will be impossible to hold a meeting on the date you suggest, the 16th inst., in connection with the debate on the Unity question of representatives of your party and ours.

I shall let you know as early as possible after our next meeting what date we can suggest which might be suitable for both parties, and as early as possible.

Yours fraternally,

JAS. O. MORONEY,
General Secretary.

The C. E. will meet on Saturday next, the 21st inst., at 3 o'clock sharp. Important business.

A. S. REARDON,
General Secretary.

lated sum of money, generally called WAGES.

This transaction covers certain periods of time, such as hours and days. We may not make the transaction cover a lifetime for that would be LIFE SLAVERY, and quite illegal. So we must limit ourselves to the uncertainty of stated periods and become the beneficiaries (!) of WAGE SLAVERY.

Our deal is subject to the law of exchange that governs all commodity exchanges in the market. Apart from the variations, occasioned by abnormal supply and demand, these commodities will exchange on the basis of equal values being in each parcel.

The contention of some bourgeois economists (?) that profits are made in exchange, is an absurd one. Were that so we should be able, in normal times, to make a profit on the sale of our labor power, which we know we cannot do. History records very few occasions upon which that commodity has been exchangeable above its value.

If all commodities (other than gold, of course) are sold (exchanged) for money (gold) at more than their real value, THEN THIS ONE COMMODITY (GOLD) IS ALWAYS PENALISED, AND EXCHANGED (SOLD) FOR THESE OTHER COMMODITIES AT LESS THAN ITS VALUE! Such a statement is very absurd. If such were the case, no gold would be produced and put into the market. The effort required would be better spent in producing ANY other commodity than this MEDIUM OF EXCHANGE COMMODITY, for which, its real value could not be realised.

So we sell, or exchange, our only commodity, "labor power," for so many grains of gold called wages. We consummate this transaction—the sale of our labor power—as we exchange all other commodities, AT ITS VALUE (value being determined by the amount of necessary social labor expended to produce a commodity).

This is a simple commercial transaction, consisting of exchanging, or selling, one commodity for another of equal value; the basis of exchange being the same as for the exchange of a jack-knife for mables or an automobile for a boat.

We find herein no particular evidence of what is usually termed "robbery," and will close the case against the use of the term for the present.

Later we will re-open the matter, and state the case as it appeared and determined that compromise.

W. W. LEFEAUX.

—"The Western Clarion."

The receipt of a copy of this paper is an invitation to become a subscriber.

SOCIALIST HALL

369 Pitt Street.

EVERY FRIDAY EVENING, DANCE.

LECTURE EVERY SUNDAY EVENING

SUNDAY, 22nd, F. DREW.

"The French Revolution."

MELBOURNE BRANCH.

At present this branch's outdoor propaganda is not active, for various reasons, though the wintry weather prevents the holding of many meetings just at this season. In a few weeks it is probable that certain of this branch's members will try the soap box for the first time, and judging by their efforts recently in the hall, they should develop into good speakers.

At very short notice Comrade N. Anderson gave a most instructive address on Sunday, July 1st, on "The Press; Its Growth and Influence."

He traced the history of the Press from 1450, when Gutenberg invented moveable type, through its various improvements, to the invention of the linotype and monotype.

A rapid survey was made of the struggle for freedom of the Press, and lastly came a review of the present tremendous influence and power of the Press, as a permeating force in modern society. It is an engine for coercing and moulding the masses who have not thought of its influence upon them. It influences foreign affairs, literature, society. In America financial interests bulk largely in the Press. It has power in suppression. In its columns advertising is reduced to a science. A modern capitalist newspaper cannot live without advertisers.

The Yellow Press was called into being to administer to public emotions in dealing with loss of life, reputation, and property. There is no freedom of the press as capital controls it to-day; the day of combines and trusts, which can buy up newspapers.

The speaker showed that the wages system will not be talked out of existence, though the platform plays its part towards its abolition. A militant proletarian press will in a thousand different ways be owned and controlled by industrial forces.

Comrade Fred Holland also gave a short address on "The Russian Revolution."

The half yearly meeting for election of office bearers and executive to end of December will be held on July 16th, at 8 p.m.

An address was given on Sunday, July 8th, by Mr. W. Carlton, on "Individualism and Collectivism." The speaker is a student of Herbert Spencer, and, therefore, views society from a different angle to that from which Marxian students see it. He said: "If rewards and honors were given to merit how immense the stimulus of progress"; and he "agrees with Socialists that the present system is unsatisfactory."

The discussion following Mr. W. Carlton's brief address was instructive; several visitors joining in it, as well as members of this branch.

The Holland-Anderson case has been settled by payment of the fines inflicted on the defendants.

J. M., Press Corr.

SYDNEY BRANCH.

The lecture on Sunday, 15th July, was delivered by Com. Reardon, his subject being "British Liberty." The subject was handled in the lecturer's usual vigorous style. He, of course, chiefly dwelt on the fact that the only liberty the British working class has ever enjoyed has had to be wrenched away from the British Capitalist class, and gave us a lengthy description of the freedom (?) which the working class of Great Britain has at the present time, and has had in the past.

Next Sunday, Com. Pat. Drew will continue his series of lectures, the title of his next one being: "The French Revolution." Our comrade is always interesting, and we shall, no doubt, have a real enjoyable evening, and a large audience.

A meeting of speakers from Newtown and Sydney branches will be held in the Domain next Sunday afternoon.

Paper sales continue to be good, the average being up to that of the anti-conscription campaign.

An entertainment and dance is being organised for Leigh House at an early date, and there is any amount of work for all comrades and sympathisers; so they can all come along as quick as they like.

M. REARDON, Secretary.

TO UNATTACHED SUPPORTERS.

Whoever you are, if you believe in Scientific Socialism, you must recognise the need for organisation. Why not set a good example to the workers whom you come in contact with, and whom we know you try to educate, by joining up with the A.S.P.

If there is no BRANCH in your locality, you can become a MEMBER AT LARGE, and thus become a REAL LIVE WIRE.

For further information, drop a line to the General Secretary, A.S.P., 115 Goulburn Street, Sydney.

A. S. P.

PRINCIPLES AND POLICY.

Objective.

The Social ownership and control of the means of production and distribution.

Statement of Principles.

The present form of Society rests on private ownership of the land and the machinery (tools) of production.

The owners of most of the land and machinery of production constitute what is economically known as the capitalist class. Hence the use of the term, "The capitalist form of society."

This form of ownership divides society in all countries into two distinct and opposing classes—the capitalist class and the working class.

The working class produces all the wealth of society, whilst it only receives sufficient to enable it to carry on production (i.e. a living wage). The rest of the wealth is appropriated by the capitalist class, and is known as surplus value.

Thus a conflict of interests is set up over the division of this wealth, each class striving to obtain possession of a greater portion. This conflict of interests begets a never-ceasing struggle known as the class war, some section or other of the working class being ever engaged in actual conflict.

Political Action and the State.

The struggle forces the workers to organise on the industrial field. But this organisation inevitably produces political consequences.

The State, that combination of legal, judicial and coercive forces, which is directed by parliament (the executive of the capitalist system), is the weapon with which the capitalist class defeats the workers on the industrial field. Finding themselves in conflict with the State, the workers are forced to find political expression for their economic organisations.

Inasmuch as industrial action produces its political reflex, the A.S.P. recognises the use of revolutionary political action on the above basis, as distinct from the palliative-mongering parliamentarism of non-revolutionary parties, to be essential to the complete overthrow of the capitalist system.

Political action then is only of value to the working-class, so far as it truly reflects its organised industrial power.

As to Unionism.

The A.S.P. aims and declares for Industrial Unionism as against craft or sectional unionism, for whereas the specialisation of the processes of production, the invention of machinery, and the concentration of ownership into fewer and fewer hands, makes craft unionism unable to cope with this economic development, and ever growing power of the capitalist class, the A.S.P. therefore declares that to-day this organisation has outlived its usefulness, and has created crafts and sectional unions amongst the working class in the same industry, and this contradiction in industrial development allows one set of workers to be pitted against another set in the same industry, and industry against industry, thereby defeating one another when waging war against the encroachments of the capitalist class, with their superior and higher developed organisations. And in view of this economic development the working class must organise in such a manner as will correspond to the development of the tools of production.

The A.S.P. therefore affirms that industrial unionism in contradistinction to craft unionism is that form of organisation which is based upon the recognition of the class struggle, and through which all its members in one industry or in all industries, if necessary, can act as a unit on the industrial field.

The A.S.P. therefore endorses the 1910 preamble of the W.I.L.U.

AUSTRALASIAN SOCIALIST PARTY
LITERATURE DEPARTMENT.

Ancient Lowly—C. Osborne Ward; 2 vols., cloth, 16/-; posted 16/6.

Ancient Society—Lewis H. Morgan; cloth, 6/-; posted, 6/3.

Britain for the British—R. Blatchford; paper cover, 6d.; posted, 7d.

Capital—Karl Marx; 3 vols., 8/- each; posted, 8/6.

IMPORTANT.

When ordering literature it is well to add the cost of registration (3d.). This is necessary to guarantee delivery.

Printed and Published by William Joseph Thomas, at 115 Goulburn Street, Sydney, for the Australian Socialist Party.